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IIIA CASE INFORMATION
REPORT DATE: 10/27/98

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SEARCH ON: NH-100-38347

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FILE-NUMBER: NH-100B-38347 (C)
(UNIVERSAL CASE FILE NUMBER)

CAS-N0: 696861

TITLE:

VISIT OF RABBI DAVID HARTMAN, DIRECTOR OF SHALOM
HARTMAN INSTITUTE IN JERUSALEM, YALE UNIVERSITY,
09/08-15/1998;
SPECIAL EVENTS MANAGEMENT - DT;
00: NEW HAVEN

- CASE AGENT: [REDACTED] SQUAD: 6

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- COUNTRIES INVOLVED IN THIS CASE: US
- COUNTRIES INVOLVED IN THIS CASE: XX

- DATE OPENED: 08/28/98 PREDICATION: IG

- CLOSED: 10/26/98 PREDICATION: C

TYPE CASE INFORMATION

- USXXDT FROM: 08/28/98 TO: 10/26/98 ACTIVE/HISTORY: H

PROGRAM INFORMATION

PRIMARY: COUNTERTERRORISM CTRY: XX FROM: 08/28/98 TO: 10/26/

NARRATIVE INFORMATION

DATE: 08/28/98

NAR-N0: 1099530

- VISIT OF RABBI DAVID HARTMAN, DIRECTOR OF SHALOM HARTMAN INSTITUTE IN JERUSALEM, YALE UNIVERSITY, 09/08-15/1998.
- DAVID HARTMAN, PHILOSOPHER, SOCIAL ACTIVIST AND RABBI, FOUNDER OF SHALOM HARTMAN INSTITUTE IN JERUSALEM, WILL BE DELIVERING THE TERRY LECTURES AT YALE UNIVERSITY IN SEPTEMBER 1998. HARTMAN WILL DELIVER TALKS AT YALE 09/08 AND 09/10, WILL FLY TO MONTREAL ON 09/11 AND RETURN 09/14 FOR A PRESENTATION AT YALE AND DEPART NEW HAVEN 09/15/1998.

DATE: 10/23/98

NAR-N0: 1109274

- ON 10/21/1998, YALE UNIVERSITY PD ADVISED THAT HARTMAN COMPLETED HIS VISIT WITHOUT INCIDENT. NEW HAVEN IS CLOSING THIS INVESTIGATION.

DATE: 10/27/98

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PAGE:

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10/27/98

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IIIA CASE INFORMATION
REPORT DATE: 10/27/98 .

SEARCH ON: NH-100-38347

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SUBJECT INFORMATION

- NO ORGANIZATION SUBJECTS
- NO PERSON SUBJECTS
- AUXILIARY OFFICE: SF-100B-38347
- AUXILIARY OFFICE: MW-100B-38347
- AUXILIARY OFFICE: SU-100B-38347

~~CLASSIFICATION: S~~
~~AUTHORITY: G-3~~
~~REVIEW-DT: OADR~~

DATE: 10/27/98

~~SECRET~~

PAGE: 2

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~~SECRET~~

FBI

TRANSMIT VIA:

☒ Teletype
☐ Facsimile
☐ AIRTEL

PRECEDENCE:

☐ Immediate
☐ Priority
☒ Routine

CLASSIFICATION:

☐ TOP SECRET
☐ SECRET
☐ CONFIDENTIAL
☐ UNCLAS E F T O
☒ UNCLAS

Date 8/28/98

FM FBI NEW HAVEN (100-NH-38347)

TO DIRECTOR FBI/ROUTINE/

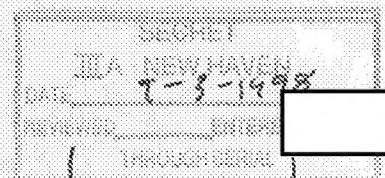
ALL FBI FIELD OFFICES/ROUTINE/

BT

UNCLAS

CITE: //3520//

PASS: NSD, DT/CTPS/SEMU.

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SUBJECT: VISIT OF RABBI DAVID HARTMAN, DIRECTOR OF SHALOM
HARTMAN INSTITUTE IN JERUSALEM, YALE UNIVERSITY, 09/08-
15/1998; SPECIAL EVENTS MANAGEMENT - DT; OO: NEW HAVEN.

FOR INFORMATION OF FBIHQ AND RECEIVING OFFICES, DAVID
HARTMAN, PHILOSOPHER, SOCIAL ACTIVIST AND RABBI, FOUNDER OF
SHALOM HARTMAN INSTITUTE IN JERUSALEM, WILL BE DELIVERING THE
TERRY LECTURES AT YALE UNIVERSITY IN SEPTEMBER 1998. HARTMAN
WILL DELIVER TALKS AT YALE 09/08 AND 09/10, WILL FLY TO
MONTREAL ON 09/11 AND RETURN 09/14 FOR A PRESENTATION AT YALE

2 New Haven

(2)

Approved: [REDACTED]

Original filename:

SAF002W.240

Time Received:

Telrep filename:

SAF002S0.240

MRI/JULIAN DATE:

560/240

ISN:

1

FOX DATE & TIME OF ACCEPTANCE:

14/22

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100B-NH- 38347

DAVID HARTMAN
SHALOM HARTMAN INSTITUTE

^PAGE 2 NH 185B-NH-NEW UNCLAS

AND DEPART NEW HAVEN 09/15/1998. WHILE AT YALE NEW HAVEN,
HARTMAN WILL BE STAYING AT THE QUINNIPIACK CLUB, 221 CHURCH
ST., NEW HAVEN, CT.

RECEIVING OFFICES ARE REQUESTED TO CONTACT LOGICAL
SOURCES AND PROVIDE FBI NEW HAVEN AND FBIHQ WITH ANY POSITIVE
INFORMATION THAT WOULD ADVERSELY IMPACT ON SECURITY OF THIS
EVENT. THE NEW HAVEN POINT OF CONTACT IS SA (203)
786-7041.

BT

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FEDERAL BUREAU OF INVESTIGATION

Precedence: ROUTINE

Date: 10/23/1998

To: NH

From: NH

Contact: [REDACTED] (203) 786-7041

Approved By: [REDACTED]

Drafted By: [REDACTED]

Case ID #: 100B-NH-38347 (Closed)

Title: Visit of Rabbi David Hartman, Director of Shalom Hartman
Institute in Jerusalem, Yale University, 09/08-15/1998;
Special Events Management - DT;
OO: New Haven

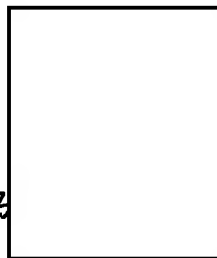
Synopsis: Visit completed without incident. Case closed.

Details: On 10/21/1998, Detective [REDACTED] Yale New Haven
Police advised that Hartman completed his visit without incident.
New Haven is closing this investigation.

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Closed
10/23



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DATE 10-27-1998	
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3 THROUGH SERIAL 3	

100B-NH-38347-3

SEARCHED	INDEXED
SERIALIZED	FILED
OCT 23 1998	
FBI - NEW HAVEN	

Hartman. 296

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 05-02-2023 BY

NSICC

Profile

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To take the Bible back from those who would use it as a club: that is Hartman's mission. Ironically, had the great nation-building Labor Party leaders better appreciated what makes Israel special, Hartman's mission might not have been necessary. "Our founders saw religion as the enemy of progress," says Hartman. "They wanted to create an indigenous, secular Israeli. Religious concerns were ceded to the ultra-orthodox, who have never understood the need for Judaism to incorporate democratic values." Because Israeli society failed to develop a compelling spiritual option to replace the victim-oriented philosophy of the East European ghetto, Labor's present leaders are constantly beholden to a religious perspective antithetical to all they value. As a result, they regularly lose both religious and electoral battles. "They are wonderful when talking to Barbara Walters," says Hartman, "but miserable when it comes to touching tradition-bound Israelis."

It is this vacuum that Hartman seeks to fill. The core problem, as he sees it, is biblically based. "The Bible is full of passion, zealotry and extremism," says Hartman. "You don't learn tolerance there. Joshua didn't convene an international peace conference. He just drove the pagans out. We must find a different way. Our task is to become rooted in the land without having to repudiate those who are religiously and ideologically different."

Hartman's ally is Judaism's oral tradition, the Talmud, which itself mediates, or "corrects," biblical literalism. But then the question becomes, Who says what the tradition is? The answer is, Anyone who can make his interpretations stick. Too often authority is gained through raw political power, or compelled by blind allegiance to a religious sect. But sometimes, as in Hartman's case, interpretive validity is achieved through the simple force of intellect.

Of Hartman's many interpretive "moves" (as he calls them), several are central to his argument. One is simply to remind Israelis that they themselves were once strangers in Egypt. Another is to recall that Moses enjoined the Jews to be a holy people—rather than declare that they already were. Most important for Hartman is the story of Creation, the Bible's very first tale, the one that precedes God's designation of Israel as His chosen people. "God created every human being in his image," says Hartman, "including Palestinians. Creation is what takes the Jews out of their own story and places them in the cosmic drama. The Bible begins with creation to teach us that God is not Jewish, that there is a world that has a dignity not defined by Jewish history. We were very good at supporting minority rights when we were powerless. Now, as the majority, we have the opportunity to create a morality based on strength: 'Our place' need not mean that the other has no place."

For Hartman, then, nothing is more destructive to human growth than the mistaken belief that if a people does not have everything (i.e., all the land), it has nothing. The issue for him is whether Jews can say grace without being totally satisfied. Even more important, the question is whether religious loyalty requires believing that there is

only one way. Or does Judaism affirm that no human community has access to the total truth? In responding to these questions, says Hartman, "the most profound Jewish values are at stake. Israel cannot claim the allegiance of Jews everywhere if the spiritual content of Israeli life is not what a Jew living anywhere would want to emulate. If all Israel is about is developing into a nation that will be like all other nations, there is no reason not to live more comfortably in California."

Hartman's own life, in Israel is quite comfortable. Women study at his institute—something the ultras would never allow—but if he has ever pushed a broom at home, his wife cannot recall when. He does jog three miles daily and is a lifetime private in the Israeli army's education corps, although he has never shot a gun. Most of his travel is work-related, but he escapes annually for a month in Switzerland, a country he loves because "even the trees aren't Jewish." Hartman is still a basketball fanatic, and he rarely misses the American games broadcast on Israeli TV. A bad back precludes even a casual lay-up, but Hartman doubts he would test reality even if he could. "My fantasies suffice," he says. "In my dreams I play with Cousy for the Celtics."

"Joshua didn't convene an international peace conference. He just drove the pagans out. We must find a different way."

On the matter currently of greatest moment in Israel, Hartman is anything but a dreamer. "I am not Gandhi," he says. "I know many Palestinians would prefer me dead. Nevertheless, I can live with a demilitarized Palestinian state because a Palestine without military power can satisfy Israel's security needs." But real peace, Hartman knows, will be impossible until the Palestinians realize that the Jews have come home permanently, that they are indigenous to their land, that they are more than a post-Holocaust phenomenon imposed out of the West's guilty conscience. This is why Hartman is so dismayed by the Palestinians' opposi-

tion to Soviet Jewish immigration. "The first step on the road to our believing that they understand why we are here," he says, "is for them to welcome more of us. Until they see us as we see ourselves, our traumatic suspicion of them will never be healed."

Reality—or "facts on the ground," as Ariel Sharon would say—has mellowed Hartman. Impatient by nature, he now knows that his hopes for a radical change in national attitudes will require decades, perhaps centuries to be realized. But unless Judaism, Islam and Christianity discover new foundations for pluralism in their respective traditions, a paper peace will offer scant solace. The shabby state of Israeli-Egyptian relations teaches that a treaty grounded in political calculation rather than moral awakening is worth little (and can be abrogated easily). "If an Egyptian-style peace is all we ever get," says Hartman, then "I will forever walk scared in my home, wondering when the enemy will come out."

Almost everything in the Middle East argues for pessimism. The old animosities reach out of antiquity and recast themselves in modern terms. Yet Hartman presses on. With a sure sense of history but no fear of it, he is guided by an old Talmudic saying: "It is not up to you to finish the work, but neither are you free not to take it up."

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-02-2023 BY [REDACTED] NSICG

David Hartman

OFFICE OF THE SECRETARY
APR 28 1998

April 16, 1998

fax To

Dear [REDACTED]

Thank you so much for your gracious invitation to deliver the Terry Lectures this Fall. I am honored by the invitation and look forward to my time at Yale.

As I had discussed with [REDACTED] I plan to deliver three lectures at the Yale Divinity School on September 3, 8, and 10. My lectures will offer a theological vision of history with special focus on the movement from a biblical, prophetic understanding of history to a rabbinic, legal response. In light of these two foundational moments, the biblical and the talmudic, I will then offer a modern analysis of the different theological responses to the reestablishment of the State of Israel.

I am particularly pleased to contribute in this way to Yale University's marking of a half century of Israeli sovereignty.

With all good wishes,

Sincerely,

David Hartman

David Hartman

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DATE 05-02-2023 BY [REDACTED] NSICG

DAVID HARTMAN

A philosopher and social activist, David Hartman is the founder and director of the Shalom Hartman Institute in Jerusalem. He is the author of several books, his A Living Covenant: The Innovative Spirit in Traditional Judaism, (The Free Press) won the 1986 National Jewish Book Award for Jewish Thought.

Born in 1931 in the Brownsville section of Brooklyn, New York, David Hartman attended Yeshiva Chaim Berlin, and the Lubavitcher Yeshiva, where he was first exposed to the Hasidic spirit. From 1951 to 1960, he studied with Rabbi J. B. Soloveitchik at Yeshiva University's Rabbi Isaac Elhanan Theological Seminary, where he received his rabbinic ordination in 1953. The years of close, continuous study with Rabbi Soloveitchik were a major influence on his philosophical development.

From 1955 to 1960, Rabbi Hartman pursued graduate studies in philosophy at Fordham University under the late Professor Robert C. Pollack. During this time, he also served as a rabbi in the Bronx. He continued his work in philosophy at McGill University, where he received his Ph.D. in 1973. His thesis, "Maimonides: Torah and Philosophic Quest" was later published by the Jewish Publication Society, and won the 1976 National Jewish Book Award for Jewish Thought.

From 1960 to 1971, Dr. Hartman was rabbi of Tiferet Beit David Jerusalem in Montreal. In 1971, he and his family emigrated to Israel, where they still live. In both his work and social actions, he seeks to realize the vital spiritual and political opportunities the rebirth of Israel offers the Jewish people. He is committed to religious pluralism...both within the Jewish people and in interfaith relations...and has been active in trying to overcome religious polarization in Israeli society. This spirit of building bridges of understanding between groups inspired Dr. Hartman's activity as personal advisor to the Israeli Minister of Education, Zevulun Hammer, from 1977 to 1984.

Believing that a healthy, liberal democracy requires an anti-paternalistic attitude and trust in the educational process, Dr. Hartman has opposed using the legislative and political power of the Knesset to impose Judaic values and religious practices on Israeli society.

In 1976, Dr. Hartman founded the Shalom Hartman Institute to help bring about an intellectual renaissance befitting the magnitude of the opportunities presented by the Jewish state. The Institute is named after his late father, who was born in the Old City of Jerusalem. It is dedicated to developing a new understanding of the classic heritage of Judaism that can provide moral and spiritual direction for Judaism's confrontation with modernity.

Among Dr. Hartman's other published works are: Joy and Responsibility: Israel, Modernity and the Renewal of Judaism (Jerusalem, 1978); The Breakdown of Tradition and the Quest for Renewal: Reflections on Three Jewish Responses to Modernity (The Gate Press, Montreal); Crisis and Leadership: Three Epistles of Maimonides (Jewish Publication Society, Philadelphia); A Living Covenant: The Innovative Spirit in Traditional Judaism (New York: Free Press, 1985; and Conflicting Visions: Spiritual Possibilities of Modern Israel (Schocken Books, N.Y., 1990).

Schedule for 1998 Dwight H. Terry Lectures sponsored by Yale University

Speaker: David Hartman, philosopher, social activist and rabbi; founder of Shalom Hartman Institute in Jerusalem.

Overall title for lectures: *"Struggling for the Soul of Israel: A Jewish Response to History"*

Lectures (Open to the public)

1. Tuesday, Sept. 8 4:00 pm Luce Hall Auditorium, 34 Hillhouse Ave.
Topic: *"Maimonides versus Halevi: Nature or History as Mediator of God"*
2. Thursday, Sept. 10 4:00 pm Joseph Slifka Center for Jewish Life at Yale,
80 Wall Street
Topic: *"Biblical and Talmudic Perceptions of the Living God of Israel"*
3. Monday, Sept. 14 7:30 pm Marquand Chapel, Yale Divinity School,
409 Prospect St.
Topic: *"A Modern Religious Response to the Rebirth of Israel"*

Invitation-only events

1. Tuesday, Sept. 8 1:00 pm Luncheon hosted by [redacted]
New Haven Lawn Club, 193 Whitney
Ave. (approximately 130 guests)
2. Thursday, Sept. 10 7:00 pm
(tentative) Reception requested by members of
New Haven Jewish Federation hosted
by [redacted] Slifka Center,
80 Wall Street

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Rabbi Hartman [redacted] will be staying at the Quinnipiack Club, 221 Church Street. They will be leaving campus on Sept. 11, flying to Montreal, and returning for the last lecture on Sept. 14. They leave New Haven Sept. 15.

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DATE 05-02-2023 BY

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Profile

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Sage In a Land Of Anger

Teaching tolerance and pluralism, Israeli philosopher **DAVID HARTMAN** seeks to heal Israel's trauma

By **MICHAEL KRAMER**

At a place in Jerusalem where sanity reigns, David Hartman fights for the soul of Israel. In a single question he connects the future of his nation to the matter that haunts modern Judaism: "How can we educate our children to imitate God's love for all his creatures and yet deny national dignity to an entire people?" To many outside Israel, the answer is self-evident: it cannot be done. Inside Israel, however, elemental passions are unleashed by Hartman's question, in part because the Bible teaches that only one son receives the paternal blessing; in part because the other son, the Palestinian, considers the very ground that is holy for Jews as equally central to his identity.

In a nation where state and religion are often indistinguishable, Hartman's question transcends academic inquiry. And because it is David Hartman who asks it, attention is paid. For those who recoil from the ultra-orthodoxy that has captured so much of their country's politics, Hartman is perhaps Israel's paramount religious philosopher. For these Jews, Hartman is a rebbe, a particularly wise teacher. The measure of his impact is that right-wing scholars are truly frightened by his erudition. Most refuse even to discuss him. One who does, Rabbi Adin Steinsaltz, nevertheless only murmurs cryptically, "Millenniums can pass before a true sage is revealed."

Besides writing and lecturing, Hartman directs an advanced institute for Judaic scholarship, where—rare for Israel—orthodox and secular thinkers study together in an atmosphere of mutual respect. Appended to the institute is a high school, an expression of Hartman's intention to transform Israeli religious thought from the bottom up. The students there insist (not unlike John Belushi and Dan Aykroyd as the Blues Brothers) they are on a mission from God. "At most places religious education is authoritarian," one 17-year-old said recently. "Here we are encouraged to think for ourselves. When we graduate we will be ready to crush the religious right with the power of our argument."

Most days Hartman is in the thick of it. Invariably dressed in a windbreaker and running shoes, he prowls the classrooms eager for combat. Heated debate is the norm at

Hartman's place. Eyes drop long enough and you will likely hear an eclectic collection of world-class brains clinch philosophical arguments by telling one another they're "full of it."

On the side, Hartman is a spiritual and political adviser to Shimon Peres, the once and would-be Prime Minister, to Jerusalem Mayor Teddy Kollek and to a host of other politicians, philosophers and journalists, both in Israel and abroad. "The most important commodity in life, which I apparently lack, is wisdom," says Peres. "David has it. How different things would be if everyone were like him." Think of Hartman as a "philosopher therapist," says the *New York Times's* Thomas Friedman. "One goes to him as to an oracle. He is the Israeli we wish they all were."

Hartman was born and raised in America, in the Brownsville section of Brooklyn. He was dirt poor—in the Jewish sense: the Hartmans had little furniture but a great many books. Still, young David "couldn't do puzzles," was terrible at math and was left back twice in elementary and high school. Carpentry or plumbing were the careers advised for him. Or basketball. Hartman was a local legend on the court. From what is now known as three-point range, his two-handed set shot was deadly. For pocket change, and the chance to play, Hartman spent summers on a Borscht Belt team that toured upstate New York. So fierce was the competition that a few Holy Cross Catholics were imported as ringers. Which is how, in one game in the late 1940s that he remembers as if it were played yesterday, David Hartman came to outscore Bob Cousy (Hartman 24, Cousy 18).

In Brooklyn, says Hartman, he "learned pluralism" by playing with blacks and Italians in the streets. Finally, at Yeshiva University, he bloomed intellectually. Becoming a rabbi at 23, he then spent five years knocking heads with the Jesuits at Fordham University. It was there that he encountered the great Roman Catholic philosopher, Robert C. Pollock, and there that he abandoned religious absolutism. Under Pollock's tutelage, Hartman developed the respect for religious tolerance that infuses his beliefs, and came to appreciate the American pluralistic experience as expressed in the writings of William James and John Dewey. After Fordham, Hartman doubled as a Montreal rabbi and a McGill University philosophy instructor. He didn't publish until he was 41 (he is now 58). "All that time I was just thinking," says Hartman—which was just as well. His books and monographs are models of clarity. He writes "like Jacob wrestling with the angel," says the philosopher Michael Walzer. "He holds that experience no less than tradition can be a valid source of theological inspiration and that one need not be religious to be ethical."

With his wife and five children, Hartman emigrated to Israel in 1971. "When he left Canada," says the writer Charles Krauthammer, a former Hartman student, "it was like losing Wayne Gretzky"—and when he landed in Israel, his luggage was stolen. "A perfect metaphor for the transition between dreams and reality," says Hartman. "But I didn't care. I was a deep believer. I thought I was going to participate in a great spiritual renaissance. What I have found instead is that a traumatized psyche has combined with a self-congratulatory ethos to distort the true meaning of the Jewish tradition. Hardly a day passes without my wondering if we will ever progress beyond the ghetto mentality that repudiates dialogue with the best of human thought and culture. Retaining one's sanity and belief in the future is a constant challenge here."

YALE UNIVERSITY POLICE DEPARTMENT
NEW HAVEN, CONNECTICUTALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 05-02-2023 BY [REDACTED] NSICGALLAN R. GUYET
Chief201944 YALE STATION
NEW HAVEN, CONN. 06520-1944
203 432-4407
FAX 203 432-4416b6
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DATE: 8/24/98

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